

JOAN TUSQUETS, IN A MAN'S 90 YEARS OF STUDY AND COMBAT Following a visit that Albert Manent and I made to Mn. Joan Tusquets, the idea arose to do an interview with him in which he would talk to us about some of the many things he has experienced throughout his intense and passionate life. Since he didn't resist much, at the end of October 1988 we started a series of conversations, with the tape recorder on the table. Recorded for a few hours, we thought it would be worth giving it some short and publishable form. This is how I undertook to prepare this interview. A magazine in our country - religious and cultural - did the tug-of-war for a long bunch of months, before definitively rejecting its publication. That is why we have decided to publish it now in our Yearbook, as it was completed then, preserving the journalistic tone it had to paint. It is not easy to introduce Joan Tusquets i Terrats in four words, because he has dedicated himself to so many things, and always so thoroughly, that it is difficult to make one stand out in front of another. Said as briefly as possible, he is a priest, philosopher, pedagogue, polemicist, columnist for the daily press. He is one of those intellectuals of the Church - brilliant and enterprising - who have often forged in Catalonia. Joan Tusquets was born in Barcelona, on March 31, 1901. He has been as controversial as the time he lived in, or even a little more: the twenties were hailed by many as the great hope of Catalan philosophy; in the 1930s he embarked on a campaign against Freemasonry that took on outrageous features; with the war, after saving his life - which at certain times was already a lot -, he went to the side of Burgos, to which he rendered several services; in the fifties he won the pedagogy chair at the University of Barcelona. He has founded magazines and publishing houses, some as important as Lumen, and has given lectures and lectures - especially on philosophy and comparative education - at the Mercier Chair in Louvain, at the universities of London, Berlin, Würzburg, Ghent, Boston, the 'Havana, etc. He has published works in those of Oxford, Rome, Louvain, Manchester... His bibliography is extensive, starting with Theosophism (1927 although years before he had already published a book of poems), and continuing with Essays of philosophical criticism (1928), Critique of religions (1946), Ramón Llull, pedagogue of Christianity (1954), Theory and practice of comparative pedagogy (1969) or Tartzón contra robot (1984), among others. His last book is Eugeni d'Ors' cultural imperialism (1990). Father Miquel d'Esplugues, in the prologue to Theosophism, described him as follows: "Slender, vinclad, nervous, prone to good-natured swagger and rather classic banter, very intelligent, with a large amount of ancient culture and modern, much more physically robust than he looks, tireless worker, vain in small things and humble in principles; in adulthood, deeply pious and well-educated." The truth is that this portrait, after sixty years, remains perfectly valid. We are going to visit Monsignor Tusquets accompanied by Albert Manent, whose father he was a friend of in his youth. It is worth saying that we meet an extremely open, cordial and dialogical man. -Joaquim Carreras i Artau, in the response speech he gave at the ceremony of your admission to the Royal Academy of Letters, in 1970, defined you as a soca-real Barcelonan both by family ancestry and by your many performances and undertakings. What do you think if we start with the family roots? -I agree. My father was the son of Magí Tusquets and Pía, a commercial broker. The Tusquets had the manor house near the Josepets, in Sant Josep de la Muntanya, the house touching the sanctuary that has a sundial. And on Carrer de Mercadees, near Santa Mana del Mar, there was the family's winter house, a stately house - I don't know how it turned out. Where the Tusquets lineage comes from, I don't really know, but Alexandre Sanvicens, who is very fond of genealogy, explained to me that our oldest ancestors are Tusquets, Jews and bankers. Maybe they changed the world a little to not leave Spain at the time of the expulsion. There is an article by Josep Pía in which my grandfather appears, who married a woman from Barcelona, of French descent, a very distinguished woman. He was probably noble. He influenced my father a lot. My father's friends were all from the Catalanist group: Llimona, Gispert, Frederic Rahola, Cambó himself, who greatly appreciated my father. My mother, Teresa Terrats i Milá, who had lost her mother, fell in love with my

father in Viladrau, where they were going to spend the summer. She was from the Milá branch, more Spanish, and a cousin of the Count of Montseny. My four grandparents were born in Barcelona, but our maternal grandfather, Caries Terrats i Romero, also gives my mother a Castilian influence.

## Translation types

# Text translation

## Source text

4,478 / 5,000

## Translation results

—In relation to Catalanism, you must have been closer to your father. Yes, my father was a Catalanist, while my mother was a Milá. But I rather discovered Catalanism with my schoolmates. We were all going to be chased by the police, saying "Long live independent Catalonia!". When that movement of the Assembly of Parliamentarians failed, I was indignant, and I remembered that I wrote some verses that more or less read like this: "Flags arrived,/beat your chests,/borders were born,/you found them too tall,/ scrawny Catalans». It was the atmosphere. – Where did you study? – He had done high school with the Jesuits. He must have been about seventeen when he entered the Seminary. In those years, we did philosophy as externs, while we did theology as interns. Therefore, after completing my studies at the Seminary, I understood that I did not know enough philosophy to comment on studying theology. Of those who taught philosophy at the Seminary, the only interesting one was Lluís Carreras, but he taught ethics. There were those who explained Kant by simply saying that the philosopher had the name of a dog. So my father, who had very modern ideas, sent me to Leuven, where I spent two years to complete my Bachelor's degree. My idea was to do a doctorate in philosophy there and continue with theology, but in between my father died. I studied theology at the Pontifical University of Tarragona. – The fact is that in the twenties you were seen by Father Miquel d'Esplugues as "one of the firmest hopes of the Church and the country". —Since they had defenestrated Eugeni d'Ors, the country was looking for a messiah who would carry out the new Catalan philosophy, and the messiah had to be young. I was drinking from Leuven and they noticed me. At that time he had already published articles on philosophy in *El Missatger del Sagrat Cor de Jesús*, *Reseña Eclesiástica*, *Revista popular* – directed at the time by Dr. careers When the *Societat Catalana de Filosofia* was founded, I was offered to be a member, and I participated in the preparation of the *VAnuari*. As I was the youngest, I was immediately assigned jobs. Among the founders of the Society were: Dr. Josep María Llovera, Pere Coromines, Ramón Turró, Serra Hunter, Lluís Carreras, Pere M. Bordoy i Torrents, Georges Dwelshauvers. Then came Tomás Carreras and Artau. With these very different characters the Society could not last. Father Miquel

d'Esplugues then proposed to make a philosophy magazine, of the neoscholastic type, very open. It was Criterion. He puts me in as editorial secretary. — Your long career as a teacher began at the Seminary. — Yes, at the end of my priestly career I come with a BA in philosophy from Louvain and a doctorate from Tarragona, and Bishop Miralles makes me vicar of Cerdanyola. That was in the summer, and when September arrived the bishop called me to tell me if I wanted to be professor of philosophy and catechetical pedagogy at the Seminary. I told him that I would do what he told me, that I had some preparation in philosophy, but that I had not studied catechistic pedagogy. But he insisted, so I was professor of both. This is why I have had many ecclesiastical disciples: Cardinal Jubany, Bishop Daumal, Bonet i Baltà, Francesc Ros – who has those excellent schools in Sarria –, Ramón Cunill... — In 27 you published the book you mentioned earlier, Theosophism. How did you become interested in these issues? — When he was at the Tarragona Seminary, doing his doctorate, Cardinal Vidal i Barraquer told the Jesuits that it was appropriate to do a campaign on Theosophism, so fashionable at the time. I don't know which Jesuit father asked me to work there, that they would give me material. It occurred to me to look for more, and I got the six cumbersome volumes on Blavatsky's secret doctrine, then Anna Besant's book, etc. In short, everything first hand. I studied it thoroughly and commented on publishing the articles. Once the book was published, it was widely accepted, as it was a Catalan book about a little-known fact, at a time of political struggle. They immediately asked me from Madrid to translate it. Since I don't like translating my writings, Humberto Pérez de la Osa did it. By the way, the book was commented on with great praise by Josep Pía in La Publicitat. — Then came your anti-Magónica campaign, which caused quite a stir.

## Translation types

# Text translation

## Source text

4,281 / 5,000

## Translation results

— Yes, after the book I continued working with the Jesuits. They, then, had a very firm international organization, and with an important series of confidants. They put everything at my disposal. In addition, Monsignor Joaquim Guiu worked with me, with a real obsession that I, for my part, did not feel. We dyed our own confidants. For example, we had Mr. Bueno, who was from the lodge on Carrer d'Avinyó, next to the Red Cross pharmacy. An aunt of mine lived above the pharmacy. We women had a great time watching what the maqjns were doing when they came in and out. Once we caused a fire in

another lodge, not to burn a lodge or to hurt anyone, but because during the fire we were able to collect a series of documents that was scary. This is how we completed the documentation for the articles of El Correo Catalán. — And didn't you receive any pressure, any threats, during the campaign, from whatever side, political or religious? — By the maçons, but only by them. I dyed two assassination attempts. One that was rocambolesque. One of our confidants let me know that the lodge had agreed to kill me on the way out from where I worked, at Monsignor Guiu's house, in Via Laietana. Monsignor Guiu and I saw the three or four who were waiting for me at the exit and we decided to choose the least favorable moment for them, with many people in the street. We fled in a taxi. The second time there was an attack on me at the exit of the Seminan exams, and then I was saved by those from "Soli" ("Solidaridad Obrera"), which was in my favor. — So the CNT was an enemy of Freemasonry? — Yes, they thought that freemasonry was bourgeois, a movement of people with a lot of money who used all this illusion of freedom and fraternity because meanwhile the workers did neither syndicalism nor anarchism. In "Soli" we would find some articles defending me, saying that "Monsignor Tusquets is absolutely right". In any case, on the day they wanted to carry out the second attack on me, you can see that the anarchists knew about it. With a motorcycle, a deis from the "Soli" made sure that nothing happened to me. When I told the examiners that I was threatened, everyone hurried to leave, and I was left alone, with the anarchist on the motorbike. I must tell you that, in any case, the church authorities never told me to leave the campaign. — But did they make any more explicit comments, especially when they published the book *Orígenes de la Revolución española*, in 1932? It was a book so politically charged, so little "tepid", so full of compromising — and compromised — data... — There were four reactions that I find interesting: that of Cardinal Vidal i Barraquer, that of Cambó, that of the Royal House and that of Father Miquel d'Esplugues. The cardinal, who had previously been pleased with the book *Theosophism*, said that he thought my campaign was good, that I had done a good thing for the Church, but that I should have written it under a pseudonym. From Cambó, I received a handwritten letter, one and a half pages long, in which he congratulated me and told me that the book would have an indisputable influence on the development of Spanish politics, but I remembered the retreat of priests who had voted for the Republic on April 14, since I spoke so much about the intervention that Masonry had had. The letter from the Royal House was about four pages long. He acknowledged that they had failed to allow Spanish politics to be manipulated too much by the magoneria and, when the restoration came, they would be very careful to stop it. Keep in mind that I was a monarchist of Alfonso XIII. Father Miquel d'Esplugues' reaction was very characteristic of him: he told me that he did not approve of my campaign, but not because, as many people believed, I had become obsessed with Freemasonry, giving it too much importance, but because I was not in a position to know all the forge I had. That she had even more than I thought and that provoking her at that moment was imprudent. — Then they completely abandoned everything. — I decided not to talk about it anymore once the war was over. It was no longer necessary, because it had been a parenthesis in my life.

## Translation types

# Text translation

## Source text

4,140 / 5,000

## Translation results

-Before, however, the anti-Magón campaign still had a derivation in an anti-Nazi campaign. — Yes, forge before the war. Already in the articles of "El Correo Catalán" I explained that there are two magoneries: the racist type, which is the one with the swastika, and the one with the triangle. My main anti-Nazi campaign was aimed at removing young people from the racist attraction infiltrated in the official bodies, the Falange. — The magazine Las sectas, founded by you, has been said to be the first in Europe to denounce the atrocities committed by the Nazis in Germany. — And it's true. I had done the anti-Magónica campaign, which is talked about a lot. The book Los orígenes de la Revolución española, both here and in America, sold many thousands of copies. Then the international anti-Magón association, chaired by an Austrian Catholic baron, invited me to a meeting in Munich. They made us visit the Dachau concentration camps. In fact, we did not know what was happening in Germany. I completely changed my mind, and I was the first journalist in Spain to talk about Hitler's Fantisemitism, and specifically about what happened in Dachau, with a drawing and everything about its structure. — What was your situation when the civil war broke out? — On the morning of July 19, two brothers killed me, Jaume, a lawyer, and Manuel, a pharmacy student. They had joined the rebellion as civilian volunteers. They were nothing, politically. They took to the streets because they believed that religion was being profiled. They seriously believed that there was an atheist communist profile. One of the deep regrets I have in my life is not having warned them enough. They also murdered a brother-in-law of mine, Emily Blay, on the night of the 26th. — And you, how will they save you? — The "chaplain hunt" did not begin until the 22nd, in district IV. Warned before arriving home, I took refuge first at the home of Gertrudis Milá, sister of the Count of Montseny, and then at the flat of my brother Magí, the doctor and publisher (Ester and Óscar's father). On the 29th, while an FAI picket was getting ready to search the house starting from the main floor, and saying they were looking for a priest, my brother Magí asked for help from a detachment of the Catalan State that was guarding those streets. This forces the FAI to give up the search. Probably those of the Catalan State, so fought for by me, will save my life. — And how did you leave Barcelona? — Andreu Blay, consul of Paraguay, and brother of my murdered brother-in-law, saved many lives. I obtained a valid passport to travel to Genoa, where I was listed as a Portuguese subject, born in Guimeráes. I made the escape on board the German merchantman

"Urkel Mark", which was full of escapees. We will sleep – that is to say – spread out on the deck. I did not know until I landed at Genoa that he had been reported as a suspect that night. Fortunately, the captain of the ship informed me better before throwing me into the sea for being an infiltrator and anti-Nazi. — Will it take long to drink in Spain? — On the 1st of August I went from Genoa to Rome, where I stayed most of the month. The Holy Father did not allow us to take before the military and diplomatic fronts took shape. At the beginning of September I arrived in Pamplona. — How were you received on the Francoist side, in the middle of the war? — When I landed in national Spain I found that I had great prestige there for the anti-Magón campaign. In addition, in Franco's civil house the cook was Catalan, the butler was Catalan, the priest was Catalan... Franco said that he did not agree with much of what some Catalans thought, but he had been captain general of Mallorca, where everyone spoke Catalan, and loved Spain very much. My sister María Teresa, widow of the murdered Emili Blay, and her children María Teresa and Emili lived with me in Burgos. — You met General Franco there. — I often said mass to Franco and his wife and gave a short sermon, never political, always religious. That's in Burgos, although in Salamanca I had my first contact with him. — Was that when you met the famous Monsignor Bulart, chaplain to General Franco? What could you tell us about it?

— No, Josep María Bulart had been my colleague at the Seminary. It was from Sant Andreu. His father or uncle had been a councilor of the League. We became friends because he was a very smart guy. With him and other colleagues, we tore up posters of the Unió Márquica, which at the time was against the League. He was a relative (as it is said of the private secretary) of Bishop Pía and Daniel, so that when he was made bishop of Ávila he went with him, and then to Salamanca. Let's always continue as friends, seeing each other in the summer. Then came the period of war. He was in Salamanca, where, as is known, Franco first had his headquarters. They asked the bishop for a priest to say mass on the Sundays that Franco was not at the front. And it was Monsignor Bulart, because Bishop Pía i Daniel appreciated him very much. When the Generalissimo moved to Burgos, I was there. With the friendship we had, it made it easier for me to intervene in some things. To go to the Pardo, Bulart said that it would be with one condition: not to live in the palace, but to dye something parish. I already foresaw the group of murmurings... Then Franco spoke with the bishop of Madrid, Monsignor Eijó Garay, and they decided that Monsignor Bulart should take care of the sanctuary of Buensuceso, a very beautiful Elizabethan church. Josep María Bulart did a truly extraordinary task there: a parish, with workshops for learning and doing studies to pave the way for the people of that neighborhood, then very simple, with a well-organized catechism, etc. After Franco's death, revenge came against Bulart, a special revenge: everything he had built and beautified around the parish was completely razed to the ground, with the excuse that it had to be done for the urbanization of Madrid. They even seized his private address. He will collapse. And he goes mad with disgust. He died like that. — Taking Burgos, towards the end of the war, did you make any intervention regarding the treaty to give to Catalonia, once taken? — One night close to Christmas 1938, with a heavy snowfall, Franco calls me. With him was Serrano Suñer, and Franco asked me for names for the future authorities of Barcelona. Then I told him that in Catalonia it was necessary to bear in mind two things by which people would judge the regime: the cultural issue, especially the language, and then the economic issue. Thinking about it, I said that I would make Miquel Mateu, who was a friend of Franco and father Bulart, mayor of Barcelona. As an economist,

Azcoitia, who was then at Banco Español de Crédito, would become a councillor. And for Culture, also from the City Council, Tomás Carreras and Artau. And as president of the Provincial Council in Josep María Milá i Camps, who had already been president and knew what he was talking about. It must be said that all these nomination proposals were accepted. On Culture, for the Provincial Council, I told him that I would give him a name later, but Barcelona had already been taken and he hadn't done it yet. I had to take care of it myself for a couple of months, with a tendency to save a lot of things. — When did you return to Barcelona? — I came the day after the surrender, mainly to see my mother again, who had been very brave. — Could you tell us about any of your actions in the field of cultural policy, in those early post-war moments?... — When I arrived in Barcelona, they wanted to move the Archives of the Crown of Aragon to I don't know which institution in Madrid. — Maybe that's why they called it Instituto de España. — Probably. When I found out, I told my president. He calls Serrano Suñer, who is shocked. The argument for the transfer was the danger posed by "the riots of the mob". The thing, ladies, was stopped. — Did you pursue any other political career? — Serrano Suñer asked me to take charge of the direction of press and propaganda, as they called it at the time. In short, it was a matter of spending my nights in blanks, reviewing the newspapers, giving them a political orientation, suggesting an article, etc. I simply did not accept it. I wrote to Serrano telling him that it was incompatible with my priestly obligations. — So they reinstated you in teaching. But then not philosophy, but pedagogy.

— Arriving in Barcelona, there were several empty university chairs in philosophy. For example, the history of philosophy. But they were chairs of exiles. It seems to me that it was not priestly or Christian to go and take the chair of an exile who could take it and find it occupied. And I calmly waited for a chair to be created one day or another, but none was created for philosophy. The department of pedagogy was created, following an old idea, especially that of Joaquim Xirau, according to which a pedagogy section should be created within the Faculty of Philosophy and Letters. That's why I wrote a doctoral thesis, which the C.S.I.C. edited for me: Ramón Llull, pedagogue of Christianity. I did it, ladies, anticipating that the chair that would be founded would be that of general pedagogy. There was a small problem, and that was that Maíllo, a senior official in the ministry, wanted to convince the minister — who at the time was Joaquín Ruiz Giménez — that the chair had to be occupied by a foreigner, because there was no one in the country it was enough capacity. At that time I was about to publish the Spanish adaptation of Göttler's Systematic Pedagogy. It was edited by Herder and I sent a copy to Ruiz Giménez, with which it is agreed that in Spain there were some people qualified to occupy the chair. It must be said that in the book he took into account the insertion of education in society, which was a novelty. — In addition to many magazines—from Formado catechuística to Perspectivas pedagógicas—, you are famous for having founded some publishing houses... — Yes, before the war I founded the "Biblioteca de las sectas" in Barcelona, in Can Vilamala. In Burgos I founded the "Ediciones antisectarias", which were monographs. — You were influenced by the era... — No, it's not that I was influenced by the era, but that I wanted to influence it. Things as they are: I did what I agreed that it was necessary to do. — But it wasn't all about sects. You will create the Lumen publishing house. — Yes, when I returned to Barcelona, in 1939. I published several of my books there, such as The catechism taught by Jesus, which in Spanish was called Mi divino maestro. The second Spanish edition was twenty thousand copies. The Italian edition was also a success. At the beginning, Peditorial Lumen was

predominantly religious, but of an open type, since we did not follow that Burgos series. Afterwards, that publisher took on a completely different air... — Among the many personalities you have dealt with, Vidal and Barraquen should be highlighted — Cardinal Vidal was a distant relative of ours. He was a Catalanist, but then things had not crystallized as much as now. And monarchical, because his where was General Barraquen And General Barraquer had married a Milá i Pi, aunt of the future count of Montseny. So I had a certain family relationship with Vidal, although not a constant one, although on Corpus Christi we met with the whole family. My sister Mercé, a year younger than me, is married to Cardinal Vidal. It was very nice to treat you. Naturally, he had a great command of what he said and what he did not say. A man from Lies. And from the university group of Ventosa and Calvell, of Cambó... He said that he smoked out of obligation: smoking, he commented, had avoided many upsets in the Church, because "while I smoke I think about it and then I answer". — You had a very close relationship with Father Miquel d'Esplugues. I really appreciated you. How do you remember him? — He knew how to reason, he knew how to give solutions and he knew how to keep quiet. He did everything very wisely. If she didn't want to say something and you went to ask her, you could be there for three hours, having a very interesting conversation, and at the end you couldn't remember what you wanted to ask her. He was an extraordinary diplomat, of great finesse, and he was also a great person, with a very good heart. He was intimate with Cardinal Vives i Tuto. Vives i Tuto died mad when he saw what was happening with the interpretation and condemnation of religious Modernism. This is not known, father Miquel himself explains it to me. — You were also a good friend of Monsignor Ramón Roquer i Vilarrasa. — He was extraordinarily perceptive. He did not become a professor because he never finished writing his doctoral thesis, which he had to do on Schelling. He was always in contact with the entire Catalan intelligentsia, even non-believers, such as Dr. Sarro, Dídac Ruiz... He is the most helpful man and good friend I have dealt with. And intellectually he was very well prepared. He knew phenomenology, Husserl and Heidegger well. Of the latter, he was an occasional student. He had a very sharp critical sense that showed the weak part of each system, rather than the positive aspect. Eli has trained thinkers. He had done everyone a favor. For example, he played a decisive role in the secularization of Xavier Zubiri.

—How was it? — Mossén Roquer learned that Cardinal Segura, speaking of the Zubiri case, had said that even the Holy Father would not secularize him. Then Roquer held a conference with the Pope and told him that he understood, because Cardinal Segura said that even the Pope could not do it. Hearing this, the Holy Father fixes it in two days. — Did you treat him personally, Xavier Zubiri? — We were friends. We met in Leuven, where he got his degree in four days. And I was still in Louvain when he was returning with his doctorate done in Rome. He was a man with an extraordinary forge of will. I didn't see him again until he came to Barcelona to give some lectures. He had already published that book *On the essence*, which is the fifth essence of his philosophy. When I greeted him after the first lecture, I told him that his thesis was very similar to Sardana's, since in it — like the essence that he described so precisely — nothing makes sense except for one point imaginary that sustains the cohesion of all those who dance. He was not very amused. — More than once you have written about Eugeni d'Ors. You have even dedicated a monograph to him: *The cultural imperialism of Eugeni d'Ors*. What could you tell us about this character? Did you feel influenced by it? — All of us who as young people read *Xénius* every



day – and there are few of us left – participate in some way in his ideas. This is obvious. Now, he did not make a philosophical system, since anyone who calls it a system is a poem. For me, d'Ors is the main religious modernist that has existed in Catalonia, since he set out to create a religion that was the fusion of Christianity with classical paganism. – But it also did not receive a great deal of criticism from the point of view of religion. – It was Father Miquel d'Esplugues who, as always, found the solution to the religious dilemma that La Ben Plantada entailed for some: he ruled that the book lacked the theological rigor necessary to be condemned. In addition, the group of Catalanist Catholics, enthusiasts of Eugeni d'Ors, compensated with an advantage for the prestige and influence of the integralists. This is proven by the book *La filosofía del hombre que trabaja y que juega*, compiled by people of such orthodoxy as Ramón Rucabado and Josep Farran i Mayoral. And, from a more political point of view, we have to place Ors above all with Gentile: he also had that idea of ancient Rome, its reconstruction. Both were fascists. Gentile, Sorel, Maurras and especially Barres, Oliveira Salazar... and Eugeni d'Ors: they all belong to the same group. – We're almost done and we've only glimpsed something that has occupied you so much from the beginning: thinking. It will have to be the subject of another conversation, but we would like to touch on some of your intellectual concerns of the past and right now. An important and constant in your work and action is religion. To her you have dedicated most of your stoics – and one of the last *Ilibres*, with a shocking title: *Tarzán contra robot*. – In religion – now apart from the dogmas taught by ecclesiastical magisterium – there is an intellectual position that I have always kept in mind and which seems to me particularly suitable for the times in which we live. And it is that religion, in addition to a thesis, as it is for the believer, can be a hypothesis. There are many intellectuals who are not only not atheists, but who are Christians in their own way, because they consider that the Christian religion, understood with a hypothesis, is the best orientation that man has found to take an attitude towards life. It seems to me that this position is very respectable and we must not fail to take it into account. There are not a few things left for us to continue asking and listening. And Monsignor Tusquets seems never to tire. But we leave him here, busy and excited with various projects. Right now he is reviewing some studies on Ramón Llull that will be published this year. On the other hand, he is about to complete a team book on Ramón Llull's philosophy of language, its antecedents and its update.

Anthony Mora